

DEMONOLOGY (2)

The one thing we want to always pursue as this Church Age nears its conclusion is a careful and accurate understanding of God's written Word, including truth about demons.

QUESTION #2 – What does the word “demon” mean?

The actual word “demon” (δαίμονιον) refers to that which is Divine. According to G. Abbott Smith, this word refers to “an inferior divinity” (*Greek Lexicon*, p. 97).

In the O.T., the term refers to Divine beings which were not of God, which were false (Deut. 32:17). These Divine beings were all inferior to God (Ps. 96:4-5) and were originally created by God (Psalm 148:1-5; Nehemiah 9:6). In the N.T., the term refers to Divine beings that are evil and totally opposed to God (I Cor. 10:20).

When we think of demons, we need to think of the fact that they are angelic beings created by God who are evil and powerful and who are totally opposed to God. Demons are always inferior to God (*Ibid.*, p. 97).

QUESTION #3 – Who are the demons?

Demons are fallen angels! They were originally created by God and apparently one-third of the angelic realm followed Satan in his rebellion against God (Rev. 12:4, 7-9). The Bible reveals that there are two classifications of demons:

Classification #1 - Demons who are free.

These demons are free to roam the earth, performing the will of Satan, possessing men and animals and trying to influence the world in a way contrary to God and His Word (Mt. 8:28-24; 9:32-33; 10:8; 12:22; Mk. 5:9-15; I Tim. 4:1; I Jn. 4:1).

Classification #2 - Demons who are bound.

These are demons that are not free to roam this earth, but are presently confined and are bound to a specific place. There are two types of bound demons:

(Type #1) - Demons bound permanently. II Pet. 2:4; Jude 6

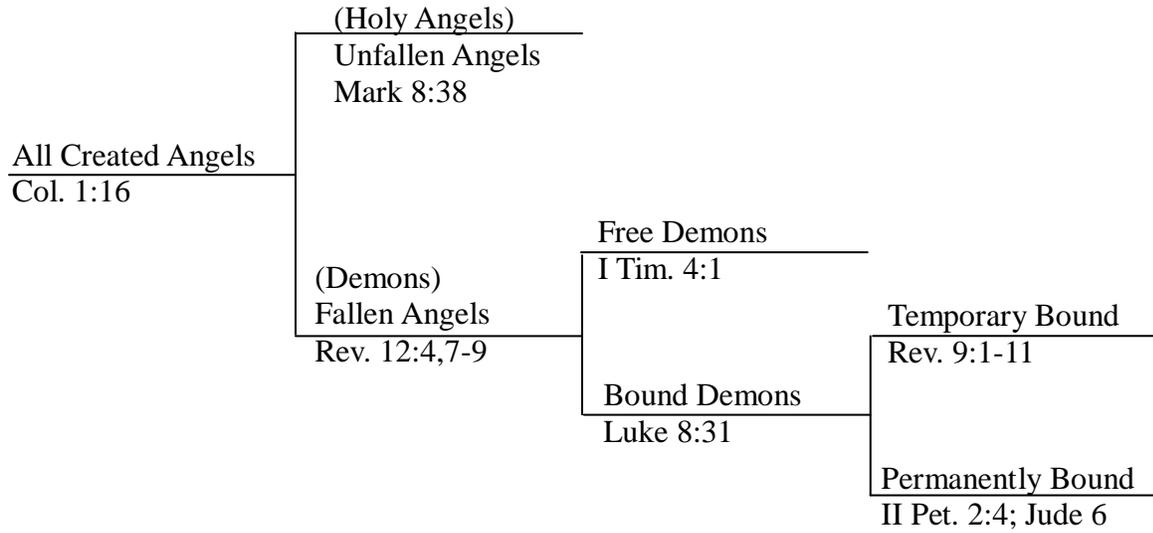
These demons have been bound forever by God and remain in that state until God brings them to judgment and condemns them to hell forever.

(Type #2) - Demons bound temporarily. Revelation 9:1-11

These demons are bound now but will be released for a short time during the

DEMONOLOGY (3)

Dr. Charles Ryrie has charted the angelic world in his *Basic Theology* page 160. We have borrowed his basic structure in presenting this accurate Biblical perspective of angels:



DEMONOLOGY (4)

QUESTION #4 – Why are some demons bound and some free?

Many theologians believe the answer to this question is found in Genesis 6:1-4. We may also observe that Jude 6 speaks of angels who are presently bound and Jude 7 draws an analogy between the gross, immoral sin of Sodom and Gomorrah, which was homosexuality, which ruled the whole city (Gen. 19:4-5), caused God to send a special destructive judgment against that city, which He did not send to most cities (Gen. 19:24-25). It was a unique judgment of a gross, sexual sin.

Genesis 6:1-4 describes a unique, immoral sin in which demons were involved with human women, either directly or indirectly by possessing men. This produced a distorted, godless offspring. The result was that a unique judgment was pronounced upon these demons, thus binding them until their final judgment. The comparison between Sodom and Gomorrah and this episode is that God gave a special destructive judgment upon those who had committed this gross, sexual sin. The words which lead us to determine that this is the matter which ultimately caused the demons to be bound are the words “sons of God” (Gen. 6:2). Clarence Larkin, in his book *“The Spirit World,”* does a good job identifying who these “sons of God” are and the history of the interpretation:

“In the New Testament it (“sons of God”) applies to those who have become “Sons of God” by the New Birth (John 1:12; Rom. 8:14-16; Gal. 4:6; I Jn. 3:1-2). In the Old Testament it applies exclusively to angels, and is so used five times. Twice in Genesis (Gen. 6:2-4) and three times in Job where Satan, an angelic being, is classed with the “Sons of God” (Job 1:6; 2:1; 38:7). A “Son of God” denotes a being brought into existence by a creative act of God. Such were the angels, and such was Adam, and he is so called in Luke 3:38. Adam’s natural descendants are not the special creation of God. Adam was created in the “likeness of God” (Gen. 5:1), but his descendants were born in his likeness, for we read in Gen. 5:3, that Adam “begat a son in his own likeness, after his image.” Therefore all men born of Adam and his descendants by natural generation are the “sons of men,” and it is only by being “born again” (John 3:3-7), which is a “new creation,” that they can become the “sons of God” in the New Testament sense. That the “Sons of God” of Genesis 6:1-4 were angels was maintained by the ancient Jewish Synagogue, by Hellenistic Jews at, and before, the time of Christ, and by the Christian Church up until the Fourth Century, when the interpretation was changed to “sons of Seth” for two reasons. First because the worship of angels had been set up, and if the “sons of God” of Gen. 6:1-4 were angels who fell, then angels might fall again, and that possibility would affect the worship of angels. The second reason was, that Celibacy had become an institution of the Church, and if it was taught that the angels of heaven did not marry, and yet that some of them seduced by the beauty of womanhood came down from heaven to gratify their amorous propensities, a weakness of a similar kind in one of the “earthly angels” (Celibates) might be more readily excused. In the Eighteenth Century the “Angel Interpretation” was revived, and is now largely held by Biblical scholars” (Cited from Lewis Sperry Chafer, *Systematic Theology*, Vol. 2, pp. 116-117).

The reason why some demons are bound is because they committed gross, immoral sin described in Genesis 6:1-4. **This shows us that certain sins incur greater judgment.**